

# THE CHRISTIAN CENTURY

Vol. XXXIII

September 28, 1916

Number 39

## An Appreciation of Alexander Campbell

Editorial

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**Subscription**—Subscription price, \$2. If paid strictly in advance \$1.00 will be accepted. To ministers, if paid strictly in advance, \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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# THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

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Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

SEPTEMBER 28, 1916

Number 39

## An Appreciation of Alexander Campbell

ALEXANDER CAMPBELL'S BIRTHDAY WAS SEPTEMBER 12.

Had he belonged to some other communion, this day would not have gone unobserved. It is a part of the penalty of his broad and catholic position that he is today unremembered on the great anniversaries of his life. He did not wish his followers to be called by his name. He did not even wish them to live in bondage to his ideas. Had he foreseen our neglect in respect to celebrating his birthday, he might have rejoiced in it.

But have we not overdone the neglect of our great leaders? Is it not possible to remember them gratefully without leading ourselves into any slavish subserviency to the past? We have often talked of the doctrinal contributions of the great leaders of our movement. Do we not need to see them as human figures, great in many other ways than in the development of doctrine?

Alexander Campbell was a man of sound learning, interested in education. Though his course at the University of Glasgow was a short one, it left the very deepest impressions upon his life and the university spirit remained with him to the end.

It was the spirit of an educated man that led him to accumulate in the wilderness a large and respectable library in which were gathered together the books which he needed for the investigation of the problems which came before him. Those who opposed him on platform or in the press always had reason to acknowledge the soundness of his learning and the carefulness of his scholarship.

One of his earliest projects in the new world was the founding of a school which grew into Bethany college. To this enterprise he devoted more time probably than to any single enterprise of his life.

♦ ♦

Alexander Campbell was a journalist of power and vision. One wonders how a printing plant was transported into the hills of his beloved Bethany under the conditions that prevailed there a hundred years ago. First he was editor of the Christian Baptist, which circulated among the Baptists in large numbers. This was a history making publication. It defined clearly the issues for which the "Reformers" stood. The printed page was made to serve as the missionary of a propaganda which at last spread over a wide area. Later came the more pacific and spiritually minded "Millennial Harbinger."

As a preacher and home missionary, Alexander Campbell would have deserved eminence in American church history. The only surviving son still cherishes the old saddle bags which accompanied his father on long journeys through the states of the middle west. Alexander Campbell never received a cent for preaching as long as he lived, not because of any disbelief in such practice, but because he was fortunate enough not to need it and generous enough to refuse it.

In those days large numbers of pioneers heard no regular preaching of the gospel. They were scattered and lived away from the accustomed means of grace.

This home missionary opportunity brought to the heart of Alexander Campbell a compelling appeal. He delighted to hunt up isolated communities and without money and without price deliver to them the word of life. The Christian Association as first organized was in reality a kind of home missionary society. Disciples can never afford to lose out of their life the inspiration of the apostolic zeal of one of the great leaders.

The title of "defender of the faith" has often been placed upon unworthy heads. If it could be given to Alexander Campbell, it would not be misplaced. He lived in times when religious conditions in America were chaotic. Tom Paine was then an American hero and his ridicule of religion was widely circulated. The French Revolution was giving us a back wash of infidelity and materialism. The time demanded an able defender of the Christian faith.

The debate of Alexander Campbell and Robert Owen takes on, therefore, a new significance in the light of this history. The great preacher made it once more intellectually respectable to be a Christian! Had he not accomplished this, it is hard to see now who would have stepped into the breach.

♦ ♦

The power of Alexander Campbell as a public speaker has never been properly appreciated. There are still living a few men who heard him preach. The experience is burned into their memories.

Nor are we to forget that Alexander Campbell was also a statesman with ideas upon the questions of his day. He was too good a biblical scholar to allow it to be said that the Bible explicitly taught anything against slavery. He was too good a Christian to be in favor of slavery. As a scholar he did his duty by showing what the Bible did really teach. As a Christian, he did his duty by ceasing to own slaves and by declaring himself to be an anti-slavery man, though not an abolitionist. Had his sane counsels in favor of gradual emancipation prevailed, our country would have been spared a terrible conflict.

That his ideas on public matters were respected, is to be seen in the fact that he became a member of the constitutional convention for the state of Virginia. He might have had an opportunity for political preferment in the democratic party, of which he was a loyal adherent. He chose, however, not to take his time away from the strictly religious activities of his life.

It is as a man of religion that we shall at last speak of the great reformer. It is a pity that the Disciples of Christ have loved his logic but have so little shared his piety. Every step in his life was Divinely guided. In the storm on board ship, he vowed his life to the service of the living God. He was faithful to pay this vow. In the reading of the Bible, in the practice of prayer, in the public worship of God, in the deeper experiences of communion with God, he was a man of the spirit. His ideas may in some cases be modified by new phases of thought. His spirit should be the imperishable heritage of the Disciples of Christ.



# At Eleven O'clock Sunday Morning

J. A. Adams in the *Congregationalist*

"WHAT happens at eleven o'clock Sunday morning?" exclaimed an evangelist. The question startled me, for it was sprung upon us in a tone which implied that it was the wrong thing which happened, and in church. Then I began to search my memory for things of this kind. I found there a painful recollection of a service in which the power presiding in the pulpit made us stand up and sit down so often during the opening part of the service that I nearly lost my equilibrium. It was a chilly morning and I had surrounded myself with various articles which could not be worn in church but had to be hung, laid or disposed of somewhere. Some of them were in my lap, others wedged in beside me.

## STANDING UP AND SITTING DOWN.

When the commanding officer in the pulpit ordered us to stand up I had to struggle through the impedimenta. My hat was in a vacant part of the pew, but when a stout woman was shown into the seat I had to snatch it from the impending peril. I wished that the preacher would let up, but he kept us on the move until sermon time. I don't like a preacher who makes a congregation stand up and sit down and then do it some more. I don't see the need of it, outside of a Catholic or Episcopal church. Nor do I see the need of so many small parts in the opening services of our Protestant churches. It is my observation that the preacher too often gets at his sermon rather late in the hour for the best effect. There would be more sparkle in the interest if all the dew had not been brushed off the grass.

In my further search for things which happen at eleven o'clock Sunday morning I remembered some very long prayers. Nearly all ministers pray too long. Why do they think it necessary to go over the universe and then slowly come back home? Why do they start up some new line as if they were afraid of leaving it out? I also remembered considerable tiresome talk in making the announcements. Can't a minister say what it is and stop? And then I had some painful recollections of rather trying performances in the choir, not that the singing in the churches is not good, for it seems to me that it never before was better or even as good as it is now. But I remembered the soprano with a weak voice and a high note dangling above her head. She had to creep where she was expected to fly. Some members of the choir ought to come in at a window of the tower above and alight on top of that elusive upper note or use a flying machine.

## WHAT HAPPENS WHEN THE SERMON COMES.

And the sermon! A variety of things happen then. There are preachers and preachers. A little while ago a writer in discussing Liebknecht, the noted German socialist who has just been

put in a cooler for thirty months, remarked that the agitator seemed to be more in love with his theories than with the people whom he professed to want to help. I do not know how much truth there is in this criticism, but it is a weakness or danger which sometimes gets into the sermon. A man may stand in the pulpit with more interest in his theories or his latest views than in the men and women before him. He may be fascinated by an intellectual proposition and be indifferent to people. His preaching is a mental process, not a message to the fear and hope and up and down of the daily struggle. It is not difficult for such a preacher to make spectators of his congregation instead of hearers who want to be helped in their moral and religious life. When they have had enough of the exhibition they thin out, and the congregation weakens, and his friends wonder why so fine a thinker does not draw better. It often has happened.

## THE DULL PREACHER.

The dull preacher also happens. He does not need to happen; he is a college graduate, a finished product of the seminary, a member of a live community and living in very stirring times. The air of these warring days is enough to make his blood tingle, his heart burn and his mind flash. The swell of the great restless human sea should lift him high, but he does not lift. You would think that he had come out of a deserted village. What ails him? He does not work hard enough on his job. He may not be lazy, he may even be very busy with a lot of little things, but he does not realize the importance of that engagement at eleven o'clock Sunday morning. He does not keep his forces marshaled toward it; his mind is not gathering suggestions, hints and helps for it as he comes and goes. Henry Ward Beecher so often remarked that he was always gathering sermon material. I may be mistaken, but I somehow have a feeling that a man who wants a hearing will have to do some thinking at night for it. A good deal can be done about the time the clock strikes the small hours of the morning. Anyhow, in the flood of speech which is now poured from platform and press a preacher must work hard to hold attention and make an impression. It is a man's job which he has on hand at eleven o'clock Sunday morning.

## THE GREATER THINGS.

But I do not like this side of the subject, let us turn to the other side of it. Great things happen at eleven o'clock Sunday morning. There would not be any Sunday at all if it were not for the gospel which is preached at that hour. Sunday comes once every week, and yet it seems to me that there are few things so impressive as the pause which is put upon the world, and the change in the

whole human attitude. Christendom is the best part of the world, and Christendom is in its best clothes, its best frame of mind, its best tone of feeling and in the best path to its highest aspirations on the great day which its religion has made sacred to rest and worship. Take the preaching out of the day and how long would it be able to maintain its commanding authority over this toiling, struggling world?

Again, the human kind must come together. The process of civilization must mean growing unity. The progress, prosperity, peace and security of the race demand it. And at eleven o'clock Sunday morning there is a more striking exhibit of the come-together spirit than is found anywhere else. From end to end of the land men and women come together in the house of God. It matters not that there are different denominations, underneath is the great get-together principle. It rests on the deep unity of human existence; of moral and spiritual fellowship; it is down where man is brother and God is Father. The superstructure is incomplete, faulty, but the basis is fundamental, eternal. "The people are going to church;" yes, the human kind are on the way to final unity. And they will keep on going until the fellowship and the brotherhood reach the rim of the earth. Don't think it a light thing when you go to church; you are in the greatest of all processions. It will make the world its own by and by.

## ORGANIZING POWER OF THE CHURCH.

"We must organize," is the word which men are continually passing along the line. But have you stopped to think what an illustration of organization you can see at eleven o'clock on any Sunday morning? Do you know of anything else which compares with this organizing tendency of believers in the Christian religion in its power to gather up moral and spiritual forces and put them into every important movement for the uplift of mankind? And the fine thing about it is that it is the organization of life. There is a good deal of organization which is like the assembling of sticks or stones. There is no throb of life in it, no heart or soul. In nature life organizes. In the church spiritual life organizes. There can be nothing better than that, nothing more responsive to the touch of the world's needs, or more obedient to the wisdom which directs to the expected end. You will not see it in its perfection at any one church, but you will see sufficient proofs of its presence and power to realize how unparalleled it is in the stupendous work of making this a better world.

## THE PROGRESSIVE SPIRIT.

A new Methodist bishop has just told his people in Chicago that the church is very much behind other pro-

gressive agencies. But did the bishop carefully consider his statements? Of course, the Church does not chase off with every new thing which is sprung upon a harassed public. But if there is anything more progressive in the moral improvements of the world than the Church has been during the last hundred years, I do not know where it keeps itself.

What has been the awakening power in India? The Church. What awakened Japan? The Church. What started all the stir that there has been in China? The Church. Who gave the impulse and push to the great temperance movement which is now making the water wagon the band wagon? Members of the Church. When the sisters organized the Women's Christian Temperance Union there was something doing. Prohibi-

tion was a far-off hope until they put the power of their passion into it. Now the warring nations of Europe have been compelled to adopt it in order to make stronger men for the terrific strain of the great struggle. Does any good movement start up in any community that you do not find church members at the front end of it? Puncture the tire of one of these movements and you have to call in the Church to fix it. It makes one tired to hear the Church criticised as too slow and not up-to-date, when it is anywhere from ten years to a thousand years ahead of its generation, and when everybody who starts a reform either borrows his ideas from the Church or begs for its money to pay the bills. It is where the church bells are ringing that you hear the sound of the going.

There are other things which happen at eleven o'clock Sunday morning. There are men in the pulpit with tears in their hearts and great convictions on their lips pleading with their fellowmen to turn from the evil way and be reconciled to God. There are preachers of a glorious gospel presenting a wonderful Saviour to sin-sick souls. There are messages of comfort and blessing spoken to hearts of sorrow. God is there wiping away tears. It is all so sacred, so near to the tenderest and divinest feelings of the human soul that one hesitates to speak of it. Heaven alone could tell the full story of the stubborn hearts won to God, of the strengthened faith, of the holy resolutions, of the purposes which become power in this world and destiny in another world. Surely great things happen at eleven o'clock Sunday morning.

## What are We Christians For?

By L. O. Bricker

**"THE** Passing of the Third Floor Back" is a profound and powerful sermon on redemption through understanding, on conversion, by expectation, and regeneration by appreciation. Into a boarding house in a crowded center of a great city—containing the usual heterogeneous mass of men and women likely to find lodging in such a place—came a new boarder, called "The Stranger," who is the Christ—come to show how his work of redemption can be carried on today, not only in boarding houses, but in offices, stores, shops, homes and everywhere. The drama is the story of how "The Stranger" influenced, lifted, transformed and redeemed as unpromising a lot of people as were ever gathered in a boarding house, or anywhere else.

In the conversations which "The Stranger" holds with each person in the boarding house, we see souls in the process of salvation, putting off the vulgarity and vanity and trickery they had mistaken for themselves, and putting on their Better Selves which "The Stranger" discovers and reveals to them.

### HOW JESUS REDEEMED PEOPLE.

The method of "The Stranger" was the favorite method of Jesus, and here lies the whole science of human redemption. This is the way Jesus redeemed men and women; and the supreme need of today is for men and women who will adopt the method, assume the attitude, and take the part of Jesus in the midst of the human life by which they are surrounded. Why can't you do that in your little circle of human lives—in your boarding house, your store, office, shop, your little world of men and women?

The fundamental fact with which to begin such a redeeming mission is this: that goodness and generosity, virtue and chastity, honor and honesty, nobility and truth are the natural and inherent qualities of every human being. Whenever you find the opposite of these qualities manifested in any

human life, know assuredly that those things are veneer, assumed, counterfeit and opposed to the real qualities that are for the time-being buried and inactive. No matter how wild and reckless, how drunken and depraved, how hardened and headstrong, how base and bad a man may appear to be, you can say to him: "You are really a gentleman, a fine, true, manly man; you are only acting a part now, you are not expressing your real, true self."

This is the first fact to hold in mind about anybody; and the second fact is that redemption must always come through Self Respect. The foundation of character is Self Respect. The only saving appeal that can ever be addressed to any human being is the appeal to Self Respect. No one was ever morally helped in his weakness, nor cured of his perversions by any method save one alone—appreciation. To see the good in a fellow human being, and love and appreciate that good, and then appeal to it—reaches a hand of healing help down into the soul and raises the prostrate will.

### FINDING PEOPLE'S BETTER SELVES.

We must not stop with the possibility and the privilege of this, but we must lay the duty of it upon our hearts. What is going to become of the people all around us unless we discover and reveal their better selves to them? The nasty way of the devil is to get people to lose faith in themselves, to despair of themselves, and to believe the worst about themselves. Presently they take it for granted that their worst self is after all their natural self, their inevitable and fundamental self, and act accordingly. What is going to become of them if there is nobody to take the part and attitude of the Christ toward them, and follow the method of Jesus with them? Is the devil to have his foul and evil way with all the thousands of lonely and discouraged men and women in the world? Is he to have his way with all the boys and girls, with all the men and women, who

are beginning to lose their ideals and are living today below the level of their better selves? What are we Christians for? Ah, fellow Christian, go out into your little world tomorrow as a living representative of the love and faith and spirit and methods of Jesus Christ. This is what your fellow men need of you, and this is what your Lord wants you to do and be.

### WHAT DR. AKED LEARNED.

With commendable frankness the Rev. Charles F. Aked, D. D., pastor of Central Congregational Church, San Francisco, and one of the leaders of the Ford Peace Expedition, which last fall created a sensation and diversion amidst the world confusion—only that and nothing more—Dr. Aked has set forth in a somewhat lengthy statement in the *Congregationalist* the things he learned through his manifestly not altogether pleasant experience. The following is a convenient summary of his main points and contains food for thought at this time:

There is no short cut to the millennium.

A good "movement" must be steeped in prayer and saturated with devotion.

The tree whose very leaves are for the healing of the nations grows from the seed which fell in an Empty Tomb.

That in my life of which I have least reason to be ashamed is my devotion to the cause of peace.

There was too much money in the Ford Expedition. There was too much money in the Neutral Conference.

I have learned what I knew before, only I have learned it better, that the business of a preacher of the gospel is to preach the gospel.

...

You cannot teach the Fatherhood of God and not teach social opportunity. Jesus Christ is the great disturber of foundations that are wrongly laid.—Bishop W. F. Oldham.



# In the Country of St. Paul

*Continuing the Travel Stories of the War-Country*

**By Herbert L. Willett, Jr.**

**WE LEFT** Beirut on June 26, going across country because of the fact that the Allies allow no ship to approach the Syrian coast, and the Turks allow no ships to land. We had hoped all the year that we could get away on a United States battleship sent out with relief to the people of Syria. But a double series of mines guards the coast in addition to the double blockade, and so we had to leave as best we could.

I have told of our dislike for barren Aleppo, of the delay in Islahiyyeh, of the automobile trip across the Amanus mountains, and of our visit to Adana. At every point we lost time, and when we found at Kulak, the railway terminal of Tarsus, that we must stay until the next day, we were sure that the fates were averse to our making a speedy trip. Nevertheless we were glad of the opportunity to visit Tarsus and to see the conditions under which Mrs. Christy is carrying on the mission work in these times of stress.

## TARSUS IN DECAY.

Tarsus at the present time bears little resemblance to the brilliant city that rivalled Antioch, Alexandria, and Ephesus in the days of Roman dominion. It is not very clean, the streets are narrow, the houses are far from imposing, and the whole place has an air of poverty and squalor. But when one climbs a hill in the center of the city and looks out over a wide plain entirely circled by trees, with the Mediterranean toward the south and mountains in all other directions, he can to some extent understand why Tarsus was so famed for beauty.

A part of the mission compound in which the Christys live has been taken during the war for barracks. So when we reached the main gate which leads to the house and the boys' school we found a number of Turkish soldiers sitting and lying in the sunny roadway. They evinced no interest in us as we passed, and we learned that they were being cared for in the boys' dormitory, which has been converted into a temporary hospital. They were a sorry looking lot, but nothing to the crowd that lined the road a few steps further along. These men, some five hundred in number, were conscripts being taken to the army, and in many cases their wives and children were still with them, taking the farewells that were so likely to be the last. It is hard to see any body of men marched away to possible death, but when one is sure, as he generally is in the case of the Turkish forces, that if the men are not shot they will die of disease due to the improper provision for their needs, the sight is doubly harrowing.

## RELIEF WORK AMONG THE TURKS.

The value of the work done by the school under the direction of Dr. Christy is so well recognized by the

authorities that it has not been entirely stopped, as has been the case in some places. Indeed, there are still some students about the compound, and the school room itself has not been molested. Mrs. Christy, in the absence of her husband, is doing considerable relief work, such as is permitted by the officials, and stands high in the esteem of the Turks who are acquainted with her activities.

There are drawbacks to being on good terms with the officials, however. Mrs. Christy lives directly across the street from the governor of the province who often gives dinners or receptions for his political friends. Upon such occasions he almost invariably sends an officer to borrow something that the house he has commandeered does not contain. Of course, Mrs. Christy does not consider it good policy to refuse such requests, but in time they have become a burden. While we were in Tarsus the governor asked for a tablecloth, six glasses, a tray and two candlesticks, and as none of the articles is ever returned it is a rather unpleasant arrangement.

## TRYING TO GET AWAY.

It was Sunday when we reached Tarsus, and our first care was to see the German officer in command to find out whether we could get away in the auto the next day. The Commandant assured us that he would do his best to send us on our way, but reminded us that the cars were for the use of the army, and that any officers, soldiers, or provisions that needed to leave would have first choice. We asked about carriages, and were told that only the auto trucks were allowed to cross the Tarsus mountains, and we could only muster patience and hope that we would be the only travelers.

The service at the school was in Turkish and so I did not attend. We walked about the city, repacked our baggage in an endeavor to discard one piece and so make ourselves less liable to the decision: "No room," which seemed to be ever on the lips of the automobile officers. In the evening we had a song service in the library, while the governor's private band made the night hideous outside the window. Turkish bands do not understand nor appreciate European music, and the reverse of the rule is equally true. So we were glad when the concert ended and we could hear our own efforts.

One of the German officers who had attached themselves to our party had been rather quiet during the evening, and I started to play "Ein Feste Burg" in the hope of rousing him to sing, as he had told us that he sang a little. I was successful and soon the most powerful and one of the sweetest baritone voices that I have ever had the good fortune to hear was rolling

through the majestic strains of that great choral. It is no wonder that German soldiers singing in the field are renowned in this war, if such voices lead them, and they all put into the songs as much sentiment and passion as Feldwebel Selig put into Luther's song.

## FURTHER DELAY.

Early Monday morning we piled the baggage into a cart and hastened to the office from which the auto was to start. But our hearts all sank as we saw that there were already several men in the car and that all of them were evidently very sick. Four could go and we were nine. It took quite a bit of discussion to decide whether it was better for the ladies to run the risk of riding with sick men or the risk of being held in Tarsus for an indefinite period. The nurse who was bound for Konia was eager to get away, and if she went Dr. Hoskins' family or the quartette of teachers who made up my party must be broken. The matter settled itself when the commander gave the word that the auto must start, and the four nearest threw in their baggage and climbed in over the back as the car started. The Hoskinses and I were left in the road, and sadly we retraced our steps to the mission to wait another twenty-four hours.

Perhaps it was providential that the party was so divided, for two of us were far from well, owing to the hours that we had been in the sun, and were glad of an extra day's rest. So we rested all day, and after dusk Dr. Hoskins and I called up the Major in command ostensibly to ask him about our chances for the morrow, really in the hope that he would get tired of the sight of us and so find a way to make room for us in spite of crowded cars. We asked about his family, and found that he had a wife and three children whom he had not seen for three years, and that he was very homesick. He has one German assistant in Tarsus, and except for him sees nobody to interest him. His relations with the Turkish officials are of the most formal character, for, like many of the German officers, he evidently has small regard for his allies, and so his time hangs rather heavily on his hands. We also mentioned our ailments, and he offered quinine, which is one of the hardest things to get in Turkey.

## IN SEARCH OF QUININE.

Evidently we made a good impression, for when we arrived at the office the next morning, the young lieutenant beckoned us mysteriously to the back of the house, and there we found the auto—empty. Speedily we took the four seats just behind the driver and put the chief invalid into the front seat between the chauffeur and the

mechanician, which is ordinarily forbidden. Then the car drove around to the front of the office and quite a group of Turkish officers and soldiers crowded in. Several had to stand, and one or two were left behind. We certainly felt deep gratitude to the Major who had apparently set aside the strict interpretation of the rules in our favor.

#### ACROSS THE MOUNTAINS.

That trip over the Taurus mountains was not at all the pleasure that the former one had been. The car was covered and we could not see out; we had to sit on benches rather than on our much softer baggage; and there were no stops for lunch. When we came to a camp in the saddle of the range, said to be one of the best that the Germans have, we were not allowed to get out; and the frequency with which the officers lost patience with the soldiers for some trifling fault and struck them across the face, nearly got me into more than one argument. But we remembered that it was all in the cause of getting further on our way, and tried to look pleasant.

About 2 o'clock Tuesday afternoon we reached Bozante, where the railroad again starts, and there for the first time were asked for our American passports. Up to this time we had used only health certificates, vethekas, and Jamal Pasha's permit. Now the influence of European methods began to be felt, and as a result our passports received the first of a long list of stamps and signatures that now cover them. The formalities of baggage checking and vis-es attended to, we looked around for some place to spend the afternoon, as the train did not leave until 8 o'clock. Up on the hill, about half a mile away, we saw a small building flying a Red Cross flag, and were told that it is a rest room for Germans and Austrians who are stationed in Bozante. So we trudged up the hill to see what we could get to eat, and whether we could wash. The latter was impossible because the place was only partially completed and there were no rooms aside from the lunch room, but we were told that we could have supper at six. That hardly suited people who had not lunched, and so while some of us rested, the others went down to the baggage room and rescued bouillon cubes, tea, jam, and bread from the food bag. Then I collected a few shavings from outside the house, borrowed a stew pan, and soon had some rather smoky hot water. Our meal was hot and filling, but hardly tasty.

#### A GERMAN PREACHER'S GOOD WORK.

The man in charge of the rest room is a German preacher, who was captured at the beginning of the war. Being badly wounded he was exchanged, and since he can fight no longer he is taking this way to help his countrymen. When he learned that Dr. Hoskins is also a minister, he told us a good deal of his plans for the welfare of the camp, and spoke of his attempts to get the soldiers to services which he leads. His was something of the

spirit which one finds in the relief work and Y. M. C. A. aid found throughout the camps of all the armies, and has a great deal to do with the morale and morals of the men.

The train was rather full, but I managed to preempt a section of four seats in a car filled with wounded or sick Austrian and Turkish soldiers from Beersheba, and held it successfully. The Hoskinses were in a first-class compartment in the same car, and we used that as a dining car where bread, jam, and sardines were to be had. The stove and the demiiohn of water had gone ahead with the rest of the party, and so we could get nothing hot and the supply of drinking water was very low. To add to my discomfort, I had thoughtlessly checked my steamer rug and pillow, and the baggage wagon was so full that I could not get at my roll. So I got along without them, and had a pretty cold first night.

We wondered often, as we passed near the sites of Derbe, Lystra, Antioch of Pisidia, and other of the localities mentioned in connection with Paul's journeys, whether he had not many times touched the same ground that we were covering in so different a way. It was a temptation to get out of the train and visit some of the villages in the hope of finding some record or tradition of the Pauline activities, but of course such a thing was out of the question.

#### AT ICONIUM.

Wednesday afternoon we reached Konia, the ancient Iconium, Paul's visit to which is recorded in the thirteenth and fourteenth chapters of Acts. It has retained much of its early importance, and now ranks as perhaps the chief city of Asia Minor. During the war it has been the scene of violent persecutions of the Armenians, many of whom have been deported or put out of the way, because the governor is a despotic and very bigoted Turk who lets nothing stand in the way of his carrying out the silent as well as the spoken orders from Constantinople to destroy entirely those most unfortunate people. The cholera epidemic has been so bad in the Konia region that the city is quarantined against all outsiders, and we were not allowed to leave the station. But we found a very nice inn kept by a French woman who has not been able to leave, and there we made up to some extent for the short rations of the preceding day. There we saw Dr. Post, a medical missionary, who is bravely holding the fort in Konia against considerable opposition and in the face of no little danger. He brought us water and gave us what news he could of the situation. As in the case of so many people that we met, the chief note was loneliness for his family, sent away for fear of trouble.

#### CONTANTINOPLE REACHED.

The rest of the journey to Constantinople centers itself in my mind around one item—the fact that I caught cold, thought that I had cholera, and

feared, more than the disease itself, that the inspector of health at the end of the line would suspect me and put me into the deadly Turkish quarantine. At every station the soldiers and other passengers would get out and drink the well water that I knew was ice cold, but I did not dare trust its cleanliness; beautiful cherries and fine, green apples made a most tempting appearance, but we had been warned to touch no fruit. So I ate nothing in preference to bread, jam, and tepid water. Every few minutes we stopped for an hour or so, and once we had three hours to get what we could to eat at a dirty restaurant with one waiter. But halfway through a very inferior meal we found that all our baggage was being put out of the car so that all compartments could be sprayed with insect destroyer. That ended the repast, for we trusted no one but ourselves to guard the valuable possessions in our bags, and so we guarded for an hour and then had to fight to get our places back.

#### A WELCOME BILL OF FARE.

To make a long story short, we reached Constantinople on Friday afternoon, after three days on that train, and twelve days after we left Beirut. Even then the delays were not at an end, for we had to wait over two hours to get a boat from the Asiatic side of the city into Europe. But when we got to the hotel and found the three men who had left us at Tarsus, our troubles seemed to vanish, and I, for one, was ready to do ample justice to a good bill of fare.

#### ADMIRAL BEATTY URGES BRITAIN TO TURN TO GOD

Vice-Admiral Beatty, Commander of the First British Battle Cruiser Squadron, whose ships defeated the Germans in the North Sea, has made a stirring appeal for a great religious revival in England as a necessary step to victory in the war. In a letter read at the annual convention of the Society for the Propagation of Christian Knowledge he writes:

"Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it. Improvement must come out of it.

"In what direction? France has already shown us the way and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue.

"When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end. Your society is helping to bring the war to a successful end."





## EDITORIAL

### THE DEAD LINE FOR MINISTERS.

**T**HERE has been much complaint that the churches discriminate unjustly against gray hair. Perhaps there is some truth in it. There have undoubtedly been cases where perfectly competent men have been rejected by churches on the theory that a young man would be more useful. In the long run, the churches must base this predilection for young men on experience.

The reason some men have reached the dead line in the ministry is that they have ceased to read. One minister of fifty remarked in our presence once, "I have reached the time of life when I do not buy books. I have enough to last me for the rest of my ministry." It is needless to say that he was one who complained of the dead line not a great while afterwards.

It is interesting, too, to note that the progressive men in any denomination retain their usefulness much longer than the conservatives. A forward-looking man adjusts himself to change as it comes. The man who reaches the dead line is out of adjustment with his environment. This never happens to a truly progressive man. There are preachers past eighty in America who influence religious opinion more powerfully than most younger men.

Experience counts in most professions. The engineers who are in positions of greatest responsibility in construction are not usually men just out of college. It takes time to season a physician and make his counsel most valuable. Experience counts in the ministry as well. The older minister has more tact. He is less likely to act precipitately. He has seen tried most of the things which the young college man imagines are brand new, and knows their value. It is for this reason and many others that the old minister is more useful when he has taken pains to keep himself in touch with the life of his day.

### A DIVIDED CHURCH.

**T**HE First Congregational church of San Francisco is suffering just now from a division of sentiment all too common among the churches. Dr. Aked has been pastor in recent years and he resigned to become a member of the Ford Peace party going to Europe. After the expedition ended in failure, Dr. Aked returned to this country and is now in New York City.

Meanwhile Dr. Henry Stiles Bradley supplied the pulpit of the church for four Sundays. A unanimous call was extended to him by the trustees, but the congregation failed to give a two-thirds vote in confirmation of the call, although a majority vote was given. A popular movement was then projected for the recall of Dr. Aked, but that also resulted in a failure to secure a two-thirds vote, although a majority vote was given him.

Both preachers have kept away from the scene of the misunderstanding and Dr. Bradley promptly withdrew his name from consideration. It would seem that the congregation will have to find its unity in considering some other candidate.

The division of a congregation over leaders is an ancient and also a modern evil. The Corinthian church tended to division over Paul, Apollos and Peter. Many a modern church is divided in its loyalty between the man who is now on the field and some previous pastor.

The minister who senses the delicate ethics of such a situation is as prompt as Paul to refuse to lead a divisive movement in any congregation. The pastor who goes back to the former field to gossip with the members about the new minister is lacking in sensitiveness in regard to a human situation of the very greatest importance.

One can but commend to the Christian world the refusal of both Dr. Aked and Dr. Bradley to be the occasion of further misunderstanding in San Francisco. It should be ever thus.

### A COMMISSION FOR REVISED STATE PROGRAM.

**O**NE of the first acts of the new secretary of the Illinois Christian Missionary Society was to ask for the creation of a commission to study the problem of revising the state program in Illinois. This was immediately provided and in all the districts this year there has been cordial interest in evolving a type of service more suited to modern needs.

In a time when the evangelistic meeting is largely being superseded in the churches with more acceptable methods of recruiting, there is need that the state missionary society should cease to regard its function as chiefly fulfilled in hiring men "to hold meetings." The Disciples of Illinois have a great trust which they are called to administer. More than seven hundred churches are an asset to the cause of Christ which it is important to conserve.

The bringing of these churches into efficiency and spiritual power is the real task of the state society. New congregations may be organized at times but such work cannot compare in importance with the utilization of the present forces for aggressive Christian work. This commission is entrusted with one of the most important jobs in the history of the state.

### WRITE TO THE COLLEGE PASTOR.

**T**HOUSANDS of young people are enrolling in the colleges and universities of the country this week. Many of them are leaving home for the first time. At home, they have been guided in their habits by the counsel of their parents and by the example of their associates. At school, they will fall into a social group which may or may not be friendly to the church.

In many college towns it will require time for the local pastors to get the list of Disciple students in the college. Before the list is completed, the student has already settled down in a measure to the habits which will characterize him throughout his educational career.

It is obvious that there is a responsibility on the family and on the home church to relate the new student definitely to religious activities in the college town. If the parents or the pastor of the home church would write on ahead, it would be possible to save many students for the cause of religion who are now annually lost.

Even universities which are endowed and controlled by religious denominations have a large number of students who do not go to church. There are many excuses given. Saturday is given to football or other sports and then Sunday becomes a day to study. The student is living through the doubt period and at this time there





is a tendency to look at the religion of childhood critically. In the "sophomoric" stage, the student may even believe for a time that he is not religious.

If we are to have a strong church in the future, however, every effort must be made to conserve the future leaders. The young people entering our colleges are but a small percentage of all the young people of the country, but they are an exceedingly important percentage. They will be the physicians and teachers and leading business people of the communities where they locate. To keep them for the cause of religion is just now one of the most important tasks of the church.

#### THE CHRISTIAN TREATMENT OF EMPLOYEES.

**M**ANY of the great corporations now have a plan of relief and pensions for the employes which is astonishing in its generosity. It is defended by the corporations as "good business" but this defense should not take away from us the realization that this is really one of the results of a Christian civilization.

The Western Electric Company provides that a man who is hurt or taken suddenly ill shall be treated in the company hospital free. During thirteen weeks when a man is totally disabled for any cause he is given full pay and for six years of total disability afterwards he is given half pay. Sick benefit and care of the widow in case of death are also provided. Such treatment of employees is an effective preventive of strikes and begets good will and cordial co-operation in the working force.

This is by no means the only organization that has old age pensions and other practices for the relief of needy employes and their families. The idea is spreading throughout the country among the great corporations.

Meanwhile, we inquire about the treatment which the church gives to her employes. Can the church call itself Christian and be excelled by secular organizations in generosity? We have an old age stipend for men who are absolutely needy, but we have never made it sufficient to guarantee support. The younger men have before them always the ghost of retirement on account of bad health. The ministers of the church live by faith and escape many worries, but the church which will not justify this faith is not as Christian in the treatment of its employes as is the Western Electric Company or the telephone corporation.

Twenty millions has been raised as endowment for pension funds for the aged ministers of the Protestant denominations in a few years. How much of this is Disciple money? We all know how pitifully small is the amount, only a few thousands. With living expenses soaring and salaries lagging behind, we shall soon have far larger responsibilities in the care of unfortunate ministers.

#### ON LOANING BOOKS.

**P**REACHERS are commonly men who loan books. They are not able to enjoy the fruits of literary achievement alone, but long for the company of people who may appreciate these opportunities with them. By the intelligent circulation of books in the community, there may be a great service rendered. One preacher we know loaned "Polyanna" twenty-five times and the book is still going.

The preacher with his low salary should not be made

to furnish the community with its reading matter entirely, however. The members of the church ought to be ashamed to borrow his books always and never buy any high-grade books to loan in return.

Furthermore, the church and its auxiliaries should build up libraries of needed books. The old-time Sunday-school library has passed away, with its impossible stories of good little Willie. There is need for a new library of religious education, an expensive equipment for the preacher to buy entire, but one which the Sunday-school can own with great profit and use among its workers.

The C. W. B. M. in many communities now has small libraries for working purposes. The literature of missions is an imposing collection of wonderful books. Few preachers have an adequate supply of these books. Yet they are always needed in the work of the local church. The missionary societies should be encouraged to build adequate collections of the literature of world conquest.

The public libraries of some communities are well stocked with up-to-date religious books. In other communities, the selection is badly made and the total number small. The books of a public library are collected largely in response to demand. If there is a persistent demand for great religious books, the demand will be met. Where the library board has no funds for such books, the local churches would do a service to the community to put several hundred dollars at the disposal of the board for such purposes.

Christianity now has a literature that is capable of making us all far more efficient. The problem is to give this literature to the people.

#### STILL OPPOSED TO THE GENERAL CONVENTION.

**T**HE Christian Standard still professes itself to be opposed to democracy in the management of the common affairs of the Disciples of Christ and in favor of democracy. A recent editorial by the owner of the Standard Publishing Company on the subject leaves no doubt about the attitude of this man.

It is interesting that the Standard Publishing Company finds so many ways of getting in the road of the organization of a general convention. The time table of the convention special train managed by that journal is so arranged as to bring the constituency of the paper into Des Moines after the opening session of the general convention is over. We then have an editorial on the small crowd in attendance at this session.

#### METHODIST REUNION PROGRESSING.

**T**HE process of reuniting the two Methodisms, north and south, seems to be making desirable progress. The discussion in the press of the two communions north and south is of a most fraternal and satisfactory character. The lay people of the two churches have been especially cordial in their attitude toward this effort to remove from Methodism its deepest reproach.

Meanwhile the Christian world watches the negotiations with almost equal interest. There are other reunions to be effected, also involving old sectional lines. Once we can show we have the good of the whole church of Christ at heart, the big loyalty will swallow up all the smaller ones.

## Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

### The Rural Community and Church Federation

IT HAS been well said, "The village church is often two or three churches which struggle for existence rather than struggle for accomplishment." This is a fact undisputed. Now the question is, can the condition be corrected? Can the principle of "Federation" which is receiving such practical consideration and application in business circles, and which is being emphasized in religious circles through the social effort plans of the federal council of American churches, have application in the rural community to the relief of the overchurched condition?

In any country place or village settlement, we seldom find a wider difference in religious opinions than is found in an ordinary ministers' meeting of any leading denomination. For instance, a "Baptist Association" is in progress; in its personnel are ministers from the seminaries in Chicago, in Rochester and in Louisville, Kentucky,—men grounded in different interpretations, exponents of somewhat widely differing ideas on scripture and in philosophy, but all feeling the life which cometh from the Spirit of Christ, and all fired by a common desire to see men freed from sin and its debasing entanglements. They sing together "Blest be the tie that binds," and feel the bonds of brotherhood (for they are united on ideals, not on ideas.) If differences are mentioned, it is done casually and without interference with their ultimate purpose.

Now, if the above is possible among men of the widely differing opinions of the group suggested, is it not just as possible for the different evangelical Christians of a village or country place, people who differ no more widely, nor on any more vital themes, to worship and to serve in a single church and under the guidance of one minister? That such can be done has been demonstrated in our experience; that such should be done is a proposition which needs little argument.

One of God's provisions for moral and intellectual uplift, both in the individual and in the community consciousness, is the influence of social contact, particularly that contact which the religious circle affords. This law finds its best results in groups of sufficient size to admit of considerable variety in disposition and talent, as also in that enthusiasm which only numbers seem to afford. As to the

effect of numbers, it is now recognized in educational circles that the very small country school has not a sufficiency of pupils to stimulate each other in lesson getting and play activities; therefore the organization, where possible, of the larger district with the school wagon for transportation of children. Likewise it is found that the little country or village church, so often made smaller than necessary by the drawing of sectarian lines, (and that frequently through the efforts of an outside agent) is insufficient in numbers to secure the best individual development of its members or the exertion of an out and out community interest and influence; therefore the suggestion for "Church Federation."

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Many of the possibilities of co-operative endeavors pointed out by specialists in rural conditions, endeavors which would greatly increase the happiness and desirability of country life, are made impossible because the neighborhood leaders are divided into sundry bands through the division of church interests, divisions more far-reaching than is often realized, and starting from points often unknown or meaningless to the people concerned. One difficulty with law enforcement in village and country places is in the difference that results from the too infrequent contact of the majority of the people. Citizens in small groups do not do their duty as easily and effectively as citizens in larger groups. Then, when by church groupings we divide the comparatively small number of interested citizens by two and three, as in many villages, or sometimes, as in the case of some country towns, by eight or ten, we can see how disastrous must be the result to the most effective life. How pitiable, how unpardonably foolish that not uncommon condition—the country community of three or four thousand people (counting the town and immediate surroundings) with a dozen or more churches, and not one regular gymnasium; with a dozen priests serving at their respective altars and not one trained physical instructor either in the schools or in the service of the public at large; spending from fifteen to eighteen thousand dollars annually in work which, under different arrangements, could be more effectually performed at an expense of from five to six thousand dol-

lars, thus leaving a balance for other practical endeavors instead of squeezing out the last dollar for duplicated efforts. No denomination of Christians no matter how it cherishes a particular idea has any right to interfere with the God-intended method of development such as is afforded by the contact of men with men in sufficient numbers and in groups of sufficient variety to provide the varied lines of talent needed for mutual helpfulness. No item which any one church has to offer as in distinction from those offered by other recognized churches of evangelical faith can compensate for the division of neighborhoods into rivaling religious companies. In most instances even the sect which insists on separate continuance because of priority in occupation of territory is exacting a toll from the public good altogether out of proportion to the good it has rendered or can continue to render.

Continuance in unhappy conditions is the more inexcusable when readjustment can be accomplished without the sacrifice of principle or even denominational affiliation as is proven possible by methods of Federation which have been fully tested.

J. R. Hargreaves.

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# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

## Denominational Distinctions Obliterated.

The army chaplains in the trenches of Europe are having a most interesting experience in these trying days and when they return to private life they will have some wonderful stories to tell. The Rev. J. H. Shakespeare, the leading Baptist minister of England who is now at the front serving as army chaplain writes:

"Communion at the front is a pathetically simple thing. I wish you could have been at my last. A lad asked me to hear his confession, and when we commenced several devoutly crossed themselves as they took bread and wine. Life out here is too big for fine distinctions, and men never ask if the communion is according to the order of their church, but simply desire to meet their Lord. I wonder if we shall learn the lesson and prepare a welcome worthy of the lads who are teaching us things. We are one out here. What God hath joined together, let no man put asunder."

## Says Catholics Do Not Have Liberty.

The American Federation of Roman Catholic Societies met this year in Boston. Two parties, an American party and a Vatican party, were seen struggling for supremacy. The Vatican leaders made some statements about Catholic interference in politics which have been widely quoted throughout the country. This attitude has been opposed by the other wing. Cardinal O'Connell brought in a bitter complaint of discrimination against Catholics. He said:

"We have not committed to this country the safeguarding of our lives, our future, our property with any other understanding than that in return for our loyalty you guarantee us protection in what to us is the most essential of all human rights—religious liberty. We ask no favor. Your protection of our liberty is no favor—it is a part of this dual contract between our country and ourselves. If you discriminate against us you are not keeping your contract; we are not getting true liberty. If, because a citizen is a Catholic a thousand plausible pretexts are set out to discard him and discredit him in your cabinets and your courts, you are not keeping your contract; this is not liberty. If you stand by inactive while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurrilously maligned and openly vilified, in filthy journals and nasty, indecent literature, unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights—then you are not keeping your contract—this is not liberty. You are only wounding the hand, the strongest hand held out to help you;

you are spurning the aid of those who again and again you have found in your hour of direst need the most willing to die for you."

## Ministers Quit Their Jobs.

The increased cost of living is driving ministers out of their positions all over the country. While the price of meat and flour soars, ministerial salaries are in most pulpits what they were five years ago. A graduate of both Yale and Hartford seminaries recently gave up his pulpit and a salary of \$550 to go into a firearms factory at a higher wage. The Rev. Mr. Dunham, the man in question, hopes to get on a footing to go back into the ministry, such is his pathetic devotion to a church which has kept his family on a starvation basis.

## Great Philosopher Dead.

Josiah Royce, Alford professor of natural religion, moral philosophy and civil polity at Harvard university, is dead at his home in Cambridge, Mass., after an illness of two weeks. Prof. Royce was the author of many books and magazine articles and his work had attracted much attention in this country and abroad. He was born in Grass Valley, Cal., Nov. 20, 1855. He was graduated from the University of California, studied abroad and received his degree of Ph.D. from Johns Hopkins. He taught for four years in the University of California and in 1882 went to Harvard university. He is known to the Christian World by such epoch-making works as "The Problem of Christianity." It will be a long time before anyone is found to take his place.

## Iowa Pastor Declines Offer from London.

Dr. Joseph Newton, for the last eight years pastor of the Liberal church Cedar Rapids, Ia., cabled London declining to accept a call to the City Temple of London, which he received last June. Dr. Newton said he did not wish to leave the United States.

The many friends of Dr. Newton in this country will be glad that he will contribute his talents to the upbuilding of America's life.

## Aged Minister Writes.

A striking example of vigor in old age is that of the Rev. David Jordan Higgins, of Pasadena, Cal. He has written a book at the age of 98 and now at the age of 99, the Methodist Book Concern has agreed to publish it. The book is on the theme, "Human Nature: a Psychological Study." The Rev. Mr. Higgins is pursuing special studies in the University of Southern California and still preaches on occasion. Hamline University of Minnesota will confer a degree upon him when he is one hundred years old.

## Propose to Liberate English Church.

The government of the English is at present in a very peculiar state. It is in the control of parliament and parliament now has large numbers of members who are not members of the English church. A committee was appointed three years ago by the two archbishops of England to study the problem of the church and some of the leading publicists of the country were put on the committee. The findings of the committee were recently published in a volume and given to the people. The committee recommends that the church be freed from government control, but continue its present financial dependence upon the state. Three houses composed of bishops, clergymen and laymen respectively would handle the legislation of the church and a committee of the Privy Council would have veto power over the legislation. No change in doctrine or ritual could originate other than in the house of bishops. The proposal makes the government of the church rest with its members, which is proper, but it gives back into the hands of ecclesiastics a power which they have not had in England since the days of the reformation. The alternative of a complete disestablishment of the church will probably be presented in parliament when the other method of reform is discussed.

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# Disciples Table Talk

## Disciples Churches of Des Moines

### CAPITOL HILL CHURCH OF CHRIST.

By B. W. Garrett, Pres. of the Board.

The Capitol Hill Church of Christ had its initial history in a Bible-school which was organized in the public school building on East Sixth and Racoon Streets, on May 13, 1877. George A. Jewett was the first superintendent. In February and March 1884, A. P. Cobb, pastor of the Central church, held a meeting in Fairall's hall adding eighteen new members. On December 21, 1884, the church was organized, taking the name of the Church of Christ at East Des Moines. 84 members took membership in the new organization. D. F. Witter and E. J. Fairall



Rev. W. C. Cole.

were appointed a committee to purchase a lot and make a canvass for funds with which to build a house of worship. On June 25, 1884, for the consideration of \$2,350, the site so long occupied on the southwest corner of 12th and Des Moines Streets was purchased. On May 1, 1885, ground was broken and on July 25, 1885, the building was dedicated, G. K. Berry preaching the dedicatory sermon.

Since its organization the following ministers have served as pastors: G. K. Berry, 1884-5; D. R. Lucas, 1886-7; F. Walden, January 1, 1887 to September 15, 1887; W. H. Johnson, 1887-90; A. I. Hobbs, 1890-92; J. L. Weaver, September 5, 1892 to May 20, 1893; James Small, October 1, 1893 to January 9, 1896; D. A. Wickizer, March 4, 1896 to October 1, 1898; J. M. Lowe, January 1, 1899 to September 1, 1900; E. W. Brickert, November 1, 1900 to October 1, 1901; T. J. Dow, October 1, 1901 to July 1, 1906; H. E. Van Horn, October 1, 1906 to January 1, 1913; G. H. Bassett, March 1, 1913 who, on account of failing health resigned July 1, 1913; T. F. Paris, July 1, 1913 to May 1, 1916; W. C. Cole, June 1, 1916.

In May, 1907, the name was changed under the leadership of B. W. Garrett, President of the Board, from Church of Christ at East Des Moines to the Capitol Hill Church of Christ. When the Capitol Extension became a fact the building and site of the church were taken over by the state. The sum realized for the property was \$15,000, a sum several thousand dollars under the real value of the location. This necessitated the purchasing of a new location. The property lying directly across the street east was procured for \$5,000, and a new building was erected costing \$60,000. This building is constructed of brick of a color in harmony with the state buildings on adjacent lots. The building is the most up-

to-date of any church building in Des Moines. In its appointments for utility and the demands of the great congregation, it is unsurpassed in Iowa.

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### GRANT PARK CHURCH OF CHRIST. (E. 25th and Capitol Ave.)

The Grant Park Church of Christ was organized in 1892 in a schoolhouse, with only a few members. The little band kept together, worked and prayed, until the first chapel was built.

A. B. Cornell and Dennis Ellis were preaching for the church when the first house was built. In 1893 Mr. Utz was minister for two or three years, then followed Pastors Kelms, Morgan, and Waite. Most of the preachers were students from Drake University. Since 1896 the following men have led the work: Brethren Pyle, Ellis, Parrish, Nelson, Johnson, Maxey, Horne and Clark. Then in 1910, August 16, the present minister, F. W. Mutchler, took up the pastorate. He is now in his seventh year.

No better type of constructive work has been seen in any church in Des Moines than that accomplished by Mr. Mutchler in Grant Park. He has a genius for organization, is an unusually capable executive, and in addition to this, he is endowed with those spiritual qualities that endear him above all others to his people.

During this time the church has made a steady growth; additions to the church of some 150 each year, and last year the Minges Company added nearly 400 to the church, until today there are nearly 1,000 members. During the last year a new building was projected 10 blocks northwest of the old chapel, east 25th and Capitol Ave. Six thousand dollars has been put into a permanent basement which will hold at present 1,000 people. The church moved into this basement in November, 1915.

The Sunday-school is lively and large. The record-breaking attendance was 700; but the general attendance is 300 to 450 and 500.

The Ladies' Aid Societies, two divisions, are two great factors. The C. W. B. M. and the



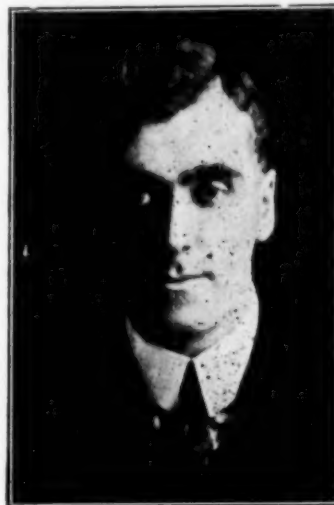
Rev. F. W. Mutchler.

various Endeavor Societies are in splendid shape.

The new church when completed will be a community center. The building is open nearly every night in the week. The young men maintain a gym in their new quarters. The class enrollment is 80.

### HIGHLAND PARK CHRISTIAN CHURCH.

The Highland Park Christian Church was organized twenty-two years ago in a small building near the campus of Highland Park College. Hill M. Bell, at that time one of the young teachers of Highland Park, now the president of Drake University was the chairman of the first official board and one of the first two elders. The church organization met in rented rooms in Highland Park for a year and a half and then, under the impetus of a tent meeting by G. L. Brokaw, the church



W. J. Gratton.

building which served them for twenty-one years was erected. Last fall, under the impetus of a tabernacle meeting by the Minges Evangelistic party a new building was demanded and September 17 of this year a rebuilt and modern structure was dedicated, this building being adequate for present needs and allowing for some growth. The building is unique among the structures of the Disciples in Des Moines, as a part of the new addition will be used as a business block, while the old building has been veneered with brick and made a part of the new, in appearance at least.

Charles Stearns was the first pastor of the church, remaining for two years and being followed by a period in which the pulpit was supplied by Father Mapes and B. E. Youtz. Clarke Bower was the next pastor, spending several years with the church and succeeded in turn by H. Morton Gregory. M. Lee Sorey, for many years a leading pastor of Kansas, was the next leader of the church, beginning his work as a student at Drake and continuing until after he had finished his collegiate and Bible work. He was followed by Clarence Eppard who worked out here many of the problems of his pastoral successes. Sherman Kirk of Drake University supplied the church for a time after Mr. Eppard resigned, being followed after a season by John McD. Horne. Mr. Horne remained with the church until called to one of the stronger churches of Illinois, being followed in turn by Wm. Knotts. Mr. Knotts remained with the church during a period of large growth and when he resigned to accept the work at Perry, he left a prosperous and growing church which called as its pastor, William John Gratton, then a senior in Drake. The Minges meeting followed shortly after Mr. Gratton took charge and the brilliant young pastor has been busied since with building plans and details, as well as for the reception of a young woman who crossed the ocean from London to become his wife, the wedding taking place in New York early in September.

The Highland Park church is located in one of the most rapidly growing sections of Des Moines and with its present substantial equipment and enthusiastic membership it is certain to remain a prominent factor in that part of Des Moines.

—B. A. Abbott, of Union Avenue church, St. Louis, spent his vacation at his old home in Craig county, Va.



## Bible School Sessions at Des Moines

The Bible-school Sessions of the Des Moines Convention promise to be of unusual interest. The first session will be held on Friday morning, the 13th, and we propose to prove that this is the luckiest day of the entire convention.

The first hour, after devotions, will be occupied with the annual reports. They will treat of the dominant themes in the rapidly growing work of the Bible-school, teacher training, religious instruction and the public school, missionary education, standardization, local co-ordination of educational forces and the like.

The second hour is devoted to a symposium on church service through the Bible-school. In this intensely practical age the word "service" is becoming the paramount issue. We will hear of service to the community, the county, the state, to the neglected Negro race and to Alaska, our last frontier, from recognized experts in these various fields. The last Bible-school address will be given by C. R. Stauffer of Norwood, Cincinnati, upon the plans and problems of the Bible-school Department of the American Society which seeks to bring to all our schools a vision of the possibilities of the Bible-school cause throughout North America. The closing period of this session this year has been allotted to the address of the Board of Ministerial Relief.

On Saturday night in the joint Christian Endeavor and Bible-school session, Dr. Edgar Blake, Secretary of the Board of Sunday-schools of the Methodist Episcopal church will deliver the Bible-school address upon the theme, "The Sunday-school as an Asset of the Church." Dr. Blake is an attractive speaker and a vital force in the Sunday-school world. We are fortunate to have him as our guest of honor.

On Sunday morning in the Demonstration Bible-school at the Auditorium, the Uniform Lesson for the day will be taught by Fred D. Kershner, editor of the Christian Evangelist. There will also be held two early conferences on Thursday and Friday mornings, the first being led by Miss Hazel A. Lewis considering the new plans for missionary education in the Bible-schools and the second by O. A. Rosboro of Chicago, considering the problems of our Bible-schools in the great cities of the continent.

Bible-school workers will do well to make their plans to attend this great convention. In addition to these fine sessions there is to be a splendid exhibit of Bible-school materials which is being prepared by Clarence N. Bigelow of Des Moines. The Colorado Springs, Colo., Bible-school will present a banner to the school having the best exhibit there. There will also be awarded during the convention the Loving Cup from Kansas which goes to the State or District having the highest percentage of Bible-school efficiency. Come to Des Moines and get a new vision for your Bible-school work.

Robt. M. Hopkins, Bible-school Secy.,  
American Christian Missionary Society,  
Cincinnati, Ohio.

### BRIEF NEWS NOTES.

—Friends of Mr. and Mrs. E. M. Bowman, of Chicago, are congratulating them upon the news that has recently come from Paris that Robert Bowman, their son, has been decorated with the war cross and gold star for gallant action in carrying the Verdun wounded away from the battle front. The coolness and fearlessness of the young American Red Cross driver—he is but 27 years old—have won him the highest honor ever accorded an American combatant. The order of the day of the Army Corps read: "During the period from August 20 to August 30 he worked constantly in a zone peculiarly bombarded, never hesitating to face danger."

—Charles S. Medbury, of University Place church, Des Moines, reports that the evening of September 17 was observed at this church as an occasion for the introduction of several men who have been prominent as ministers of the Gospel among the Disciples,

who are now taking their places as members of the faculty of Drake University. The following were the men introduced: Prof. Jesse C. Caldwell, the new dean of the Bible college; Prof. J. Walter Carpenter, who will have charge of the department of missions in the Bible college; Prof. T. J. Golightly, head of the department of religious education in the college, and Prof. John J. Smith, of the college of education. Each of the men spoke in a splendid way of their work, writes Mr. Medbury and the impression made by each of them was distinctly favorable.

—John Young has resigned the work at Petaluma and accepted a call to Turlock, Cal.

—H. A. Van Winkle, new pastor at Oakland, Cal., began his work on September 17.

—Miss Nannie F. Hopper, who for years was a missionary to Mexico under the auspices of the C. W. B. M., and was later assistant pastor to W. E. Harlow at Springfield, Mo., will be ready for a like position on October 1, because of Mr. Harlow's resignation at Springfield. She may be addressed at 1640 Washington Avenue, Springfield.

—Edward M. Waits, who has recently considered leaving his present pulpit at Magnolia Avenue, Ft. Worth, Tex., for the work at Magnolia Avenue, Los Angeles, will not go to California. Word comes that he has been chosen as president of Texas Christian Uni-



Rev. E. M. Waits.

versity at Ft. Worth, and that he has accepted. Mr. Waits has been a strong force for good in Texas. He has been a leader in a religious, educational, social and literary life. He has built three church structures in the state, those at Laddonia, El Paso and Fort Worth, Magnolia Avenue. While Mr. Waits has been pastor of the latter church, every other Christian pulpit in the state has changed pastors from one to three times.

—The friends of Cotner University showed their appreciation of Chancellor William Oeschger by electing him president of the Nebraska Christian Missionary Society. H. L. Hill, former field secretary of Cotner, was elected state evangelist.

—William Dunn Ryan is preaching a series of Sunday evening sermons on "Beacon Lights of the Twentieth Century." The following are the leaders being considered:

Sept. 17.—Thomas Mott Osborne, or The Prisoner's Hope. Sept. 24.—Andrew Carnegie, or The Stewardship of Wealth. Oct. 1.—Thomas A. Edison, or Redemption from Drudgery. Oct. 8.—Booker Washington, or Lifting the Black Man's Burden. Oct. 15.—Josiah Strong, or Harmony between the Old and the New Age. Oct. 22.—Jane Addams, or Showing the Other Half How to Live. Oct. 29.—Billy Sunday, or The Lure of the Sawdust Trail.

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—Frank A. Higgins has begun his seventh year with the church at Tonawanda, N. Y. Since the first of the year there have been more than 100 additions to the membership. Ten of the young men members of the church who are enlisted in Company K, 74th Regiment, stationed at Pharr, Tex., have organized a Sunday-school class and meet for Bible study every Sunday morning. The congregation at Tonawanda has shown its appreciation of Mr. Higgins' services by increasing his salary.

—Frank Waller Allen, of First church, Springfield, has planned three series of Sunday evening sermons for the fall and winter seasons. The first series considers "The Seven Deadly Sins of Modern Life;" the "deadly sins" being considered are Amusement Madness; Luxury and Poverty; Greed and Graft; The New Drunkenness; The Disintegrating Family; Compromise and Contentment; the last sermon of the series is on "New Morals for Old." Under the general title, "Makers of Men," are included sermons on Heredity and Environment; Books and Culture; Friends and Failures; Work and Play; The Arts and Crafts; Religion and Philosophy. A third series presents sermons on "Recent Books that have Made Me Think," the books considered being: "The Moral Obligation to be Intelligent;" "The Religion of Democracy;" "The Affirmative Intellect;" "Democracy of Education;" "What Is Coming?" "Why Not Give Christianity a Trial?" and "New Wars for Old."

—After four years' service with First church, Birmingham, Ala., Henry Pearce Atkins leaves the middle of October to take the work at Mexico, Mo.

—Mrs. Claris Yeuell, wife of the minister at New Cumberland, W. Va., recently addressed an audience of the women of New Cumberland, without respect to church affiliation, and secured a good offering for the work of the local C. W. B. M.

—Eureka College has opened with the largest enrollment in the history of the institution. The new library and administration building were dedicated last Wednesday evening. President Pritchard reports ground broken for the new Vennum science building. This will be modern in every respect and will be completed by next June. This gives Eureka a first-class college plant, one of the best in Illinois.

—Central church, Cincinnati, O., is arranging a home-coming, the especial guests of honor being the newly called pastor, W. A. Moore, of the First church, Tacoma, Wash., and a former honored pastor, the veteran, W. T. Moore.

—Ira C. Smith, of Streator, Ill., writes that he has recovered from his recent illness, and is ready for work as pastor or evangelist.

—R. M. Hopkins, secretary of the Bible school department of the A. C. M. S., writes that it is expected that all Bible schools will render the new mission exercise, "Farthest North," which has been prepared, in their schools on Bible School day for American missions, the Sunday before Thanksgiving. This program presents the work to be done in Alaska, to which the American Society has recently sent a missionary. The exercise may be secured from the office of the Society, at Carew Bldg., Cincinnati.

—A. M. Haggard, who just left his summer home in the Rockies, assisted in the funeral services of Chancellor W. B. Craig, which were held in Denver. The date of the funeral was Sept. 22.

—The new \$30,000 building of Oak Cliff church, Dallas, Tex., L. B. Haskins pastor, was dedicated by F. M. Rains.

—R. Graham Frank has entered upon his fourteenth year of service with the church at Liberty, Mo. This is the record pastorate for Liberty churches.

—The Sunday-school of Portsmouth, O., First church, reports an enrollment of 1,193.

—Chas. M. Fillmore, of Hillside church, Indianapolis, preached two sermons on the public schools, attacking bitterly graft and politics in connection with this institution.

—J. R. Perkins, of the Sioux City, Ia., church, has organized an Open Forum, to be operated in connection with the Christian Endeavor Society.

—The latest issue of the Butler College Bulletin is taken up entirely with a paper by G. I. Hoover, State Evangelist Eastern District of Indiana, on "The Disciples of Christ and Their Educational Work in Indiana." This paper is a contribution to the Centennial History of the State, and was read at the late state convention. It is a most valuable document.

—John Ray Ewers, of East End, Pittsburg, Pa., writes that his congregation has just purchased a remarkably fine church building site for \$35,000, and will proceed to erect a handsome colonial church and plant for religious education next spring, to cost about \$150,000. Mr. Ewers is entering upon his eighth year as minister at East End.

—East End church, Quincy, Ill., recently celebrated the fifth anniversary of its organization. W. T. Endres, the pastor, is making an excellent record at the Quincy church.

Peoples Bank Building, Bloomington, Illinois, as under the administration of Secretary John R. Golden.

The office will be glad at any time to answer communications pertaining to the work of our people in Illinois.

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## National Benevolent Association at the Des Moines Convention

The National Benevolent Association of the Christian church is preparing a most attractive program for the Disciples of Christ that shall assemble at the General Convention in Des Moines, October 9-15. It will present the best annual report it has made in thirty years. It will report the largest number of persons aided in orphanage, home for the aged and in hospital. It will report the largest offering by several thousand dollars ever made in a single year for the work of Christian benevolence. It will report the opening of a new Home for the Aged on Signal Hill, Long Beach, California, the gift of one generous man. It will report the beginning of the erection of the new fireproof hospital building as a part of the equipment of the Christian Orphans' Home, Saint Louis, making it one of the finest institutions dedicated to child care in the country. It will report the completion, furnishing and opening of its magnificent new hospital building in Kansas City, at a cost of nearly half a million of dollars. It will present plans for the completion of its new forty thousand dollar building for the Cleveland Christian Orphanage at Cleveland, Ohio, and a new, permanent equipment at a cost of from forty to fifty thousand dollars for its Southern Home at Atlanta, Georgia.

Milo Atkinson, the eloquent minister of the McEmore church, Memphis, Tennessee, will deliver the principal address in behalf of the association's work. He will echo the cry of the widow and the orphan on Thursday evening, October 12. The annual social, banquet and get-together meeting of the association will be held on Friday evening from five to seven o'clock. The special friends of the widow and the orphan from every part of the country will contribute to the good fellowship of this delightful occasion and will plan for the future of the work. Every Disciple of Christ, interested in the association's work, is invited to attend and to enroll early at the association's booth in Exhibition Hall. The business session will be held on Saturday morning the 14th, at which time Mr. J. W. Perry, President of the Southwestern National Bank of Commerce, Kansas City, Mo., and president of the association, will preside and make an address and the annual report will be submitted at this session, and the officers elected.

The story that the association will have to tell at the Des Moines convention will be one that will thrill the hearts of those who love Christ and who are interested in the coming of the reign of the spirit of brotherhood.

Contributions to the Board of Education.

Contributions to the Board of Education

should be mailed in time to reach the treasurer on or before September 30.

Credit in the coming Year Book will be given churches for contributions made from July 1, 1915, to September 30, 1916, inclusive, and hereafter these reports will conform to the missionary year.

Charles E. Underwood.

### A CHALLENGE.

The August receipts from the Bible Schools for American Home Missions were the best for the month in many years. They more than doubled August of 1915. But with all that they have not made up for that big slump in July.

We are in September—the closing month of the missionary year. This month comes as a challenge. A remittance of \$3,000 from the Bible schools will guarantee \$40,000 for the year's work. Of course they can do it—they gave \$2,370.05 in September last year, but will they? Will your school do its part? Will you personally consult your treasurer or missionary secretary and make sure that the offering from your school for this year (since October 1, 1915) has been sent to the American Society and the receipt returned therefor? Do not take chances, the issues are great.

All our Bible school and missionary work in the United States, the new enterprise in far away Alaska and the very excellent work being done in war stricken Canada await your most generous help. **DO IT NOW.**

Robt. M. Hopkins,

Bible School Secretary,  
American Christian Missionary Society,  
Carew Bldg., Cincinnati, Ohio.

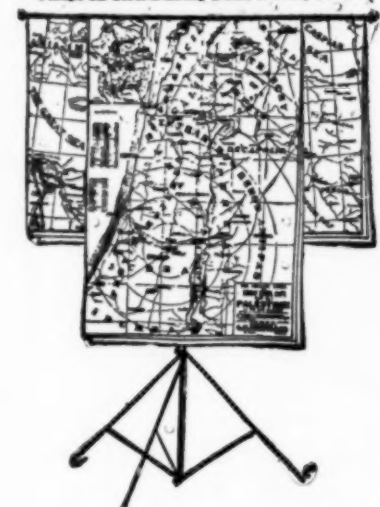
### THE ILLINOIS LETTER.

Several times since the State convention we have been asked the policy of the State Secretary of the Illinois Christian Missionary Society. No recommendations were introduced and no platform was drawn up at Peoria. This does not mean, however, that we are not thinking about a program. The people who are especially interested in this letter are entitled to know the progress we are making.

The first thing accomplished was the unity of the missionary program of the State. We now have three departments: State Missions, Sunday School work and Christian Endeavor. All of these activities will be directed from the central office and the State Secretary is to have general supervision of the program. The headquarters of the society will be 504

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There have been from time to time in recent years many suggestions pertaining to a closer co-operation between the State and District Societies. Such a plan will be worked out but naturally we cannot be in a hurry about it. The first step has been taken and the matter will be followed up as rapidly as possible. Upon the recommendation of the Secretary a special committee of six, three of whom are District Secretaries, has been appointed to work out the problem. We shall not wait until everything is agreed upon but will give out information from the office as we make progress.

The big item before us just now is "Illinois Day." If the churches will respond this year as they should, it will bring inspiration and encouragement to our people.

H. H. Peters, State Secretary.

#### NOTES FROM THE FOREIGN SOCIETY.

Last week the Sunday-schools gave as follows: Central, Des Moines, \$500; Central, Detroit, Mich., \$300; Richmond Ave., Buffalo, N. Y., \$250; East Market, Akron, Ohio, \$185; Hopkinsville, Ky., \$210; Central, Lexington, Ky., \$100; Seventh Street, Richmond, Va., \$100.

The church at Eminence, Ky., becomes a Living-link in the Foreign Society, and will in the future give annually \$600 for this cause, in memory of the late beloved R. Ray Eldred, who gave his life for Africa. W. G. Eldred, a brother of R. Ray Eldred, is the pastor of this historic and useful church.

At the last meeting of the Executive Committee of the Foreign Society, Cincinnati, September 9th, Mr. and Mrs. F. C. Buck of China were present, also Miss Edna P. Dale of China.

**NEW YORK** A Church Home for You.  
Write Dr. Finis Idleman,  
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During the first fourteen days of September the Foreign Society received \$6,431 from the churches as churches, a gain of \$3,069 over the corresponding time last year. There was also a gain of \$1,619 in the gifts from the Sunday-schools. However, there was a loss of \$19,014 in personal gifts. It is hoped this loss will be made up before the books close, September 30th.

Let all of the friends bear in mind that the books of the Foreign Society close at high noon, September 30. It is hoped no church, or

Sunday-school, or Endeavor Society, or individual friend will fail to be represented in the offerings for the year. What you do in this matter must be done quickly. We are not without hope, even now, of reaching \$500,000 by that day. Let all help, quick!

The Senior Secretary of the Foreign Society assisted in the dedication of the new church at Oak Cliff, Dallas, Texas, September 10. The property cost about \$40,000 and \$19,700 was raised to cover a debt of \$18,000. This church is making substantial and rapid growth under the wise and efficient ministry of L. B. Haskins. It is his hope that this church will be in the Living-link column by the close of the missionary year 1917. His program for the church includes world wide missions.

The friends will be gratified to learn that the churches as churches have made a gain of \$26,259 in their gifts for Foreign Missions, up to and including September 14th. We are now hoping that the gain will reach \$30,000 in the next sixteen days.

Stephen J. Corey, Secretary,  
September 14, 1916.

#### A FINAL WORD.

This is our final word concerning the offering for the work of the Foreign Society, for the missionary year ending September 30.

It has been a good year, both at home and on the mission fields. The churches as churches have done exceptionally well. It seems now that their gifts will be larger than in any former year. The same is true also of the Sunday-schools.

The \$500,000 must be reached. We are too near the mark to fail.

Let us remind ourselves, one and all, that what we do in this matter must be done at once. Any receipts after September 30th cannot be counted on this year. This for obvious reasons. The reports must be audited and prepared and printed for the Des Moines convention.

Friends, will you act upon this matter, now!

Let every friend of the gospel have fellowship in the great work of the year. Please send to F. M. Rains, secretary, Cincinnati, O.

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